

their home. Cases of unkind treatment are very few and far' between." ¹ In fact, the purely sentimental objections to slavery have reached, in Africa, many people who are on a grade of civilization where slavery is an advantage to the slave (sec. 275). Schweinfurth tells us, of the Sudanese, that numbers of them often " voluntarily attach themselves to the Nubians, and are highly delighted to get a cotton shirt and a gun of their own. They will gladly surrender themselves to slavery, being attracted also by the hope of finding better food in the seribas than their own native wilderness can produce. The mere offer of these simple inducements in any part of the Niam-niam lands would be sufficient to gather a whole host of followers and vassals." ² He goes on to show how the mode of grinding durra corn used in Africa keeps women in slavery. They pound it on a big stone by means of a little stone. One woman's day's work will grind enough for five or six men. It has been shown above (sec. 275) how badly the abolition of slavery has been received in Algeria and Sahara. Gibson is quoted " that voluntary and hereditary slavery might well be permitted to continue " in West Africa.³ In that region " a slave man could hold property of his own. If he were a worthy, sensible person, he could inherit." He could take part in discussions and the palaver, and could defend himself against abuse. There are now no slaves bought or sold, but there are " pawns " for debt, who are not free.⁴ On the one hand, the slave trade in Africa has required for its successful prosecution that the slaves should first be war captives or raid captives of other negroes. This has led to the wildest and most cruel devastation of the

territory. On the other hand, the question arises whether savages must be left to occupy and use a continent as they choose, or whether they may be compelled to come into cooperation with civilized men to use it so as to carry on the work of the world. Many who think the latter view sound are arrested by the fact that no one has ever been found great or good enough to be a slave owner. On the other hand, a humanitarian doctrine which orders

¹ Cator, *Head-hunters*, 198. ⁸ *JV. S., Amer. Antkrop.*, VI, 563.

² *Heart of Africa*, II, 421. ⁴ Nassau, *Fetishism in West Afr.*, 14 ff.